

The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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The Church School Teacher

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From Your Director

By L. H. WESTBERG

Augustana Lutheran Church

The good news this month is that we have an editor-in-chief for the Sunday school story papers. Those of you on conference commissions of parish education and those of you who have attended Triple T schools have heard me say for the last three years that we had great plans for our S. S. papers, and that as soon as the right editor-in-chief could be found we would steam ahead full speed. I think you have been despairing of any action in this century.

The Editor

Now I may announce that the *right* person has joined the staff and already is at work on the Olive Leaf. You will be seeing continuous changes in the Olive Leaf and later in the other papers. Our purpose is to make these papers purposeful and readable. Miss

Delores Kanten, the new editor-in-chief has had rare educational and experience background for the work.

I had dared hope we might attract such a person but I confess it was somewhat dim hope. Now we are ready to go and you will see the results you have been asking for. They won't all come overnight. But some of them are already here. The others will be worked out.

A biographical sketch of Miss Kanten will appear in the Lutheran Companion.

Martin Luther

I must say a word about the motion picture MARTIN LUTHER. Last spring in this column I gave it my recommendation. A news report from the National Lutheran Council tells us that after the film scored great

success in trial runs in Minneapolis, Hickory, N. C., and Houston, Texas the decision had been reached to show it in commercial theaters throughout the country. The word I want to say is to suggest you ask your neighborhood theater to book it. The theater will make money on it and the community will get a religious uplift.

And finally, a word about something many of you will be interested in. The Department of Audio-Visual and Radio Education of the National Council of Churches has a service for churches called VEF (Visual Education Fellowship). Through VEF helpful information is given on audio-visuals such as evaluations on

motion pictures, filmstrips and slide sets.

Membership in the VEF costs \$5.00 per year. Immediately upon becoming a member you receive classified evaluations of various audio-visuals. Each month thereafter you receive evaluation bulletins on all new audio-visuals. Also part of the service is a quarterly NEWSLETTER in which are featured new developments in equipment, biographical information on audio-visual leaders in the church field, and techniques in the educational use of audio-visuals.

Make your application for membership to Audio-Visual and Radio Education, National Council of the Churches of Christ, 79 East Adams Street, Chicago 3, Ill.

NEW ILLUSTRATED SCRIPTURES

The American Bible Society has just brought out the Gospel of Luke in Korean and The Book of The Acts in Greek in magazine form, profusely illustrated. These books are the latest in the program begun two years ago which now provides volumes of this sort, not only in English, but in Japanese, Portuguese and Spanish.

Director's Column

By R. A. VOGLEY
American Lutheran Church

OUR constant commission is "Go," "Make disciples," "Teaching them to observe."

Last year the Sunday enrollment in our American Lutheran Church increased by 14,691 pupils. That was a percentage increase of 6.07. It was the highest increase in the number of new pupils we have ever had. But when we know how many little children are now enrolled in Nursery, Kindergarten, and Primary Departments who are baptized members of our congregations we wonder how many unchurched boys and girls and men and women entered our schools because of a constant program of evangelism. I am sure that we are becoming more conscious of our responsibilities of winning the unsaved and of bringing them into saving contact with the living Word of God.

The Basic Questions

By request of representatives from our various District Committees additional suggestions and helps for a program of evangelism in the fall of 1953 were prepared. The Departments of Evangelism

and Parish Education co-operated in this work and have mailed posters and other helps to every pastor and Sunday school superintendent. On the six posters were the basic questions—

"What About You?"

"Do You Know someone who does not attend Sunday school?"

"Will you Pray for someone who does not attend Sunday school?"

"Will you Invite someone to come with you to Sunday school?"

"Have you brought someone with you to Sunday school?"

"Have you welcomed someone who now comes to our Sunday school?"

Are you using these suggestions or following some other consistent program of evangelism? We want to try to win the unchurched. We also want to enroll in our Sunday schools all who are not studying consistently God's Word. So if your school has not had many adult members, but started one or more parents' classes this fall you should have a noticeable increase in enrollment and attendance.

If we were setting goals, we would establish 25,000 new members as our goal for 1953. We can reach this goal with your help.

A Prayer Fellowship

At most of our Triple T Workshops this summer during the closing service I suggested a prayer fellowship for all of our Sunday school teachers. Paul's prayer in Colossians 1:9-14 can be the heart of that prayer. I was led to the suggestion because of the practice in our own family. Every Saturday our own family worship there is a special prayer for our pastor and for all who will preach God's Word on the following day; for the teachers at our church and for all who will have the privilege of teaching God's Word at Sunday school. When I pray that prayer, I think of you teachers in Seattle or San Antonio, Winnipeg or Miami, in Long Island or British Columbia; teachers in large Sunday schools and small, in cities and in towns, a mighty force of teachers. By this time more than 26,000.

Saturday Prayer

So I am asking you, all of you teachers, to pray on Saturday, not only for yourselves and for the members of your own class, but

for your fellow teachers in all parts of the Church. Not only of our American Lutheran Church, but for Christian teachers everywhere, and for our missionaries and teachers in foreign fields. Pray for all of us that the Holy Spirit might guide and use us and bless our work with the growth that comes from God.

Sunday School Mission

Package Offering

Our Chicago Mission and our Rockville Mission will dedicate their new churches this fall. At this time I cannot give you the exact dates. The dedication services have probably taken place by the time you read this. We hope to have pictures of the dedication services and through the *Lutheran Standard* or the *Commentary* give you more information about our missions.

The Sunday schools are continuing to send in their offerings for the Sunday school Mission Packages. At the end of July \$137, 746.08 had been received in our two-year program of building three Sunday School Mission Packages. We need approximately \$29,000.00 more to complete the fund for our Rockville Mission. If your Sunday school has not sent

in its special offering for the Mission Packages, please do so. The offering should be credited to the

benevolence offering of your congregation and sent to the Department of Stewardship and Finance.

Three-year-old Jane was attending her first worship service. She and Mother sat high in the balcony and Jane watched alertly as the service progressed. The choir had finished its anthem when Jane asked, "Mommie, why does that man have that stick?"

Mother: "He uses it to help the people in the choir sing together."

Without hesitation, Jane replied, "He can't make it work very well, can he?"

P. L.

Nourishing and Nurturing the Faith

By L. H. WESTBERG

The theme for the church-school year 1953-1954 is "Teaching the Faith." The Parish Education Month poster has the slogan "I Believe." For the year's emphasis we have divided the main theme into "Knowing the Faith," "Nourishing the Faith," "Living the Faith" and "Sharing the Faith."

Last month the CHURCH SCHOOL TEACHER had an article on "Knowing the Faith." This month we continue with the second sub-theme.

Nourishing the Faith is good New Testament language. St. Paul uses it in his first letter to Timothy: "If you put these instructions before the brethren, you will be a good minister of Christ Jesus, nourished on the words of faith and of the good doctrine which you have followed." *Nurturing the Faith* as an expression is not found in the New Testament but the thought of it is there.

Actually the basic meaning of both words is identical. Both spring from the root word *nurse*. *To nurture* is to bring up, to rear, to foster. We nurture those who are in a growing period. We nurture them so they will grow toward maturity. *Nourish* is also used in the sense of bringing up, rearing, fostering. It is used mainly in connection with chil-

dren, invalids and people who need special food and care to make them strong. Nurture means to nurse to maturity; nourish means to nurse to health.

And there we have it. The Faith is something we receive. We do not win it nor earn it. We get it like a little child gets food from its parents or an invalid from his nurse; like a child absorbs knowledge from its teachers. We get it from God. We grow in the Faith because God nurtures and nourishes us.

We received the Faith in baptism. There we were forgiven and set free so God's will might be done in us. The God's-will-in-us is the Faith. It is to be nourished and nurtured—nourished so we will be strong and healthy personalities, nurtured so we will grow toward maturity. Nourish

and nurture have eternal implications when connected with the Faith.

No one nurtures the faith except God who gave it to us. God it is who shows the sinner sin, graces the penitent sinner with forgiveness and takes the surrendered sinner another step in the God's-will-in-us life. He does this through the Gospel.

Of the Gospel

"Nourished on the words of faith and of good doctrine," Paul writes to Timothy. These are the words of the Gospel. They are the words of *knowledge*, the words of *wisdom*, the words of God's *activity* in us. The Old Testament word translated "knowledge" comes from a root word meaning "to fix" or "to settle." The knowledge we want for ourselves and our pupils is not some tumbleweed theory blown about by the wind. We want the fixed eternal knowledge of God in Christ, reconciling the world to himself. Three Bible words for wisdom spring from root words meaning "illumination," "design," and "strength." The illumination we want for our pupils and ourselves is that which comes from the Light of the world, the de-

sign his in whom all things were created, and the strength the Christ's from whose love nothing will be able to separate us. The New Testament word for activity is "work." We want God to work in us, God, who "by the power at work in us is able to do far more abundantly than all that we ask or think." Eph. 3:20.

God's Work

The knowledge, the wisdom, and the activity of God in Christ are nourished and nurtured in us by the Gospel through the means of the word and the sacraments. God works in us by means of them. Through his word he opens our eyes so we can see ourselves as we really are. Through his word he offers us forgiveness. Through his word he leads us on our next step in his eternal-life-in-Christ. He does exactly the same things in his sacrament of Holy Communion. Through these means he replenishes and renews the gifts and promises given us in baptism. Thus he nourishes us with his life-giving bread and nurtures us with his health-giving life.

If we are to be nourished and nurtured in the Faith we may not

avoid the means by which we are fed and nursed. And in the replenished and renewed Faith we must take the next life-in-Christ step, believing that Christ is working in us.

Parents and teachers who avoid Bible study, prayer, or the worship services and the Lord's supper will soon be weak from lack

of nourishment. But those who are constantly nourished and nurtured by the word and the sacraments gain in strength and maturity and can open up, in fact be, channels through which Christ nourishes the faith of others, children and adults.

This year let our aim be to *nourish the Faith.*

The Declaration of Geneva

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva," the men and women of all nations, recognizing that Mankind owes to the Child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:

- I. The Child must be given the means requisite for its normal development, both materially and spiritually.*
- II. The Child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.*
- III. The Child must be the first to receive relief in times of distress.*
- IV. The Child must be put in a position to earn a livelihood and must be protected against every form of exploitation.*
- V. The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellowmen.*

(Text adopted by the Save the Children International Union on February 23, 1923, and by the Fifth Assembly of the League of Nations on September 26, 1924.)

You, the Teacher

What Are You Trying To Do?

By PASTOR EWALD BASH
Cleveland, Ohio

WELL, what *are* you trying to do? The question is no small one for a Sunday School teacher.

Certain answers come quickly:

"I'm filling in a gap. I'm teaching till they find someone who can really do the job . . ." "My daughter goes to Sunday School and I can best understand her by working with children . . ." "One Sunday morning they asked me to teach and I've been doing it ever since . . ." "I'm fulfilling a duty. I feel I must teach . . ."

But not one of these reaches the heart of the matter.

To Be an Adult

What are you trying to do? The answer is actually so simple that scarcely anyone pauses to reflect on it at any length.

In essence you are participating in the process of raising a child to be an adult. You are part of a group which helps the child tramp with everlengthening strides toward the status of being grownup. From speaking as a child, thinking as a child, and understanding

as a child, the young Christian must put away childish things and become a man.

Many varieties of teachers seek the young child's life.

There is the young boy's hero in the pool room. He lips a cigarette and announces his boasts with a side look out of his eye to see if the wide-eyed boy is listening. This teacher is of the opposition, of course.

At the Center

A coach at High School may teach a boy to live by playing football in a sportsmanlike fashion, or he may teach a boy to play football.

Parents may play a mixed role as teachers of the child.

As the boy grows up, the Sunday School teacher must somehow place his yeast-like teaching at the center of the young pupil's life, so that all other lessons of other teachers are subordinate.

As the court of a palace bows or curtsies as the king walks in the midst, so all other teachings must

acknowledge their center without which they are meaningless.

The description of Timothy which Paul gives must fit the Sunday School student. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15)

One might say that your role is to introduce your children, or your young people, or your adult class to the living Lord. "Meet Jesus Christ" must echo in every sentence of the lesson you teach. He must be alive on your lips, and in your actions.

I remember one fine teacher of my student days of whom it was said, "When he began to teach, you felt that Jesus Christ had entered the class room."

The child must know the excitement that pulsed and throbbed in the countryside over the Teacher who spoke with such grace and power. His, too, must be the astonishment of the disciples who whispered quietly in the boat, with an occasional glance at the sleeping Master, "What manner of man is this, that even the winds and

the waves obey him?" Theirs must be the amazed confidence of the woman of Samaria as she called excitedly to the wondering villagers, "Come, see a man, which told me all things that ever I did!"

He must be introduced to the tragic strangeness of the cross with all the whipping cross-currents of that terrifying center and meaning of world-history. And the light of Jesus Christ must so shine around him in Easter glory that on his knees he will say, "My Lord and my God!"

Even with the adult, the teacher is still leading the student to new insights and rich experience with the Saviour, for the student is "pressing toward the mark for the prize of the high calling of God in Christ Jesus." It is highly significant that Paul wrote this of himself when he was in the sixties.

Of course, all this means that you, the teacher, must know this Jesus, who is called Christ. The thought adds humility to the most skillful of teachers, and gratitude in the heart of the teacher who has had little opportunity for formal training, but does know the Master.

A second article by Pastor Bash will appear in the November issue.

"The Tree Is Good"

By CARL W. LARSON

*Northwestern District Secretary
American Bible Society*

This is the first of a series by Pastor Larson—ED.

IN THE garden of an old house in Scotland there is an immense tree, its lower branches almost sweeping the ground as it reaches up into the sky. It has stood there from four to five hundred years and if you creep under the lower branches you discover why. The great limbs of the tree are curved down and touch the ground and wherever they have, they have taken root and a secondary tree has grown up, and then the third and the fourth, until you do not have now a single tree but a whole grove of trees held together in a unity of life knotted into the middle tree.

A Parable

The sap of the branches which have taken root have changed directions so that the younger trees are feeding life back into the parent tree. It seems to be a parable of the Christian church and even if the schisms of the church make it far from a perfect parable, it is true nonetheless, that the church

in the world both derives its strength from and feeds life back into one another in the great fellowship of believers to the Christ who is the vine of the tree.

Through All the Earth

It is apparent also that the strength of the tree and the new life in its branches may be truly illustrated as the central source of the spiritual life and belief of the Christian church in the Holy Bible, the Word of God. This is the tree that is good. Some four hundred years ago William Tyndale translated the entire New Testament into the language of the common man. The people of his day rewarded him by the selfless act of strangling him to death, seizing his copies and burning them in public, leaving only a few fragments for posterity. And yet today this book is now translated into more than 1,059 languages and dialects over the whole world, and has become the book that has fulfilled the prophecy, "Their line

has gone out through all the earth and the words unto the end of the world."

Most Feared, Most Loved

There is no book of finer poetry, of richer drama, of lovelier romance, of more intriguing biography anywhere in literature. The Bible is the book most feared in all the world and most loved by the Christian and the Christian church. It is the book that can lose nothing by translation, time does not show its wear or tear upon its Holy pages written by forty people called of God and inspired by the Holy Spirit. It has fed millions and millions of souls from its assimilation unto the end of time. It argues no point, it states the facts. It defends no truth, it is the truth. The fires of criticism have burned at the Book through all ages and yet the Word of God endures forever. Though written in history, it is the Word of God for today.

Simply speaking, the Bible is from God, it is concerning God and it leads to God. As Dr. Joseph Sizoo says, "The Bible does not lead us in a long dark worthless path. It is really a two-way street. Up that road man travels through prayer and supplication and fast-

ing, but down that road God travels to man through visions and revelations and communion until they meet in Christ and the Word of God becomes flesh."

God's Channel

Dr. Alan Richardson, Canon of Durham and Examining Chaplain to the Bishop of Sheffield, England, writes this in his little book *Preface to Bible Study*: "What we are saying is that God does speak to men through the Bible, that the Bible is the medium of the message to the world and that the Bible is God's own appointed channel of communication to men. That is to say, the normal order of things is that man hears God speaking to him as he kneels with the Bible in his hands. If God speaks to men through the church, that is because the church is the place where the Bible is, or it is the community which listens to the public reading of the Bible. If God speaks to men through the Sacraments, that is because they are sacraments of the Bible-drama. If God speaks to men in the sermon, that is because the Bible is preached. If God speaks to men in prayer, that is because the prayer is the prayer of the Bible. If God speaks to men through nature, or through

things which are lovely and characters that are noble, that is because we have learned from the Bible the accents of His voice. The Bible is and remains the appointed means of God's conversation with men."

Never Such Demand

It is this wonderful book of which Dr. Eugene Nida, Secretary of Translations of the American Bible Society, having just returned from a fifteen-months trip around the world visiting thirty countries on five different continents, says, "Never before has there been such a demand for this message of life. Not only is there a demand for more Bibles, but for more easily understood ones. There are more revisions of the Bible going on now

than at any other time in the history of Christendom." This is the Book that has given the Christ who died for men the love to die for Him.

We should catch the central place of the Word of God as Sir Walter Scott did when he wrote this tribute to the Bible:

"Within this awful volume lies
The mystery of mysteries:
Happiest they of human race,
To whom their God has given
 grace
To read, to fear, to hope, to pray,
To lift the latch, to force the
 way;
But better had they ne'er been
 born,
Who read to doubt, or read to
 scorn."

Unless we are very careful, very careful indeed, and very conscientious there is still great danger that our children may turn out to be the same kinds of people we are. There could be nothing more disastrous than that. We are the kinds of people, as all our ancestors have been, who fight each other enthusiastically every 15 or 20 years and have done so throughout all history of the human race . . ."

—DR. BROCK CHISHOLM, *Director-General*, World Health Organization,
in *A New Look at Child Health*. Quoted in *Fellowship Magazine*.

You and Confirmation Classes

By R. A. VOGLEY

WHEREVER there is a Lutheran Church there you expect to find a program of confirmation instruction. This is a very important and long established phase of our work in Christian education. But many problems face the Lutheran Church today in this work. How can this work which started in Europe under certain conditions be carried on most effectively today as life is now lived in America. We are writing about this subject in the *Church School Teacher* because you teachers can do many things to strengthen the catechetical work in your congregations.

The Problems

Here are some of the problems.

What is the best age when boys and girls should be confirmed? Years ago a child left home at the age of twelve or thirteen to learn a trade. He was confirmed before he left home. Today most children graduate from High school but both in Junior and Senior High school increasing demands are made on their time and energy. Should they be confirmed when it

is easy to get them to come to classes but they are really too young to understand the deeper meaning of the Christian faith? Should confirmation be postponed until they graduate from High School? But what about their participation in the Communion Services?

Should there be some commonly accepted standards for confirmation? Age? Hours of Instruction? What basic knowledge of the Bible should be expected for entrance into the class? What memory work? What assignments and home work in class? What evidences of growth in Christian knowledge, faith, and life? What happens after confirmation?

Studies

For several years two Inter-synodical Committees representing all the major Lutheran bodies in America have been studying various phases of our confirmation program. In certain synods this study has been carried on in pastoral conferences. It is hoped that certain suggestions or recommended procedures may be of value to

every congregation. But what has this to do with you, the teachers in our church schools?

You may say, "The confirmation classes are the pastor's responsibility." To a certain extent that is true. But he builds upon the foundations prepared by the teachers. You can also greatly influence the general attitude in the congregation and especially on the part of the children toward confirmation.

Knowledge

All those who teach children under the age of confirmation, even in the Nursery Class, are really laying the foundations upon which the pastor builds. This is a slow process, line upon line, precept upon precept, year after year. Do not think only of the progress or the seeming lack of it in six months or a year. Keep in mind the results you hope to see in your High School youth as they leave for the armed forces or for college or for work whatever it may be. You have an important part in preparing them for life.

You help the child to gain skill in reading, using, and understanding the Bible. This may seem very slow work to a teacher of eight, nine, or ten year olds. But if the Bible is to be their life-long guide

and companion, you start them on their way.

You help the child to understand, memorize, and make his own selected Bible verses and appropriate parts of the catechism. This dare not become drab, meaningless drill. If you truly appreciate the treasury of memory verses and hymns which you have (or should have), then you will help to fix the same treasury deeply in his mind and heart.

Consult Pastor

You will make most effective use of the lessons based upon the catechism as included in your regular Sunday school lessons. You should always consult with the pastor to see what he especially wants the children to do and learn.

Even with the most careful work in the Sunday school it is difficult to provide adequate background and preparation. Therefore you can help to develop in your congregation the Vacation Church School and the Weekday Church School so that our children may have the most thorough preparation for this important step in their lives.

Attitudes

Some of us regard this matter of "attitudes" of equal or even

greater importance. Consider two examples in developing attitudes.

1. Year after year in Sunday school the teachers say, "Someday you must attend the Pastor's confirmation classes. We feel sorry for you that you must take all that extra time when there are so many other things you'd like to do. Well—the only good thing about it is that once you are confirmed, you don't have to come to Sunday school any more." What attitude is developed?

Only a Beginning

2. Year after year in Sunday school the teacher says, "Some day it will be your privilege to become members of the Pastor's confirmation class to prepare for confirmed membership in our church. This will be one of the greatest opportunities you will ever have. You will have the privilege of being in our confirmation classes to prepare for a life of service to your Saviour and to your church. We want to do everything we can for you. But that is really only a good beginning. You'll continue in Sunday school to study the Bible and learn more about the Christian faith and work as a good workman for Christ should do." What attitude is developed?

The above examples refer to the children. Teachers can also influence parents and correct false impressions which some parents may have about confirmation. A few parents may regard confirmation either as a necessary evil or as a magical procedure which automatically assures eternal life. Show them what it really is and how important it is.

Recognition Service

With the Superintendent the teachers may work out a brief recognition service for the boys and girls when they enter the first year confirmation class, when they enter the second year, and when they are confirmed, and when they are promoted to the next class in the Sunday school.

This all helps to develop a good attitude in the school and on the part of the children. (If you have other suggestions, send them to the editor of the Church School Teacher.)

Life

If a child is not regular in Sunday school and church before confirmation, will he be regular after he is confirmed? Therefore, you can do much to encourage regular Sunday school attendance and regular church attendance so that

both are a normal part of your pupils' Christian life.

You help to develop the child's devotional life.

You guide him in becoming a true evangelist and a good steward.

You encourage him to perform various types of service, pointing always to the fuller service he can render in the future. Some may

become teachers or pastors or missionaries. Some may be the future leaders of the Luther League, the Brotherhood, the Missionary Society, the Council.

You have an important part to fulfill in developing the program of confirmation work in your congregation. Make fullest use of every opportunity.

How to Help Your Pupils

Dr. Millie C. Almy of Teachers College, Columbia University, in a recent address listed six ways for teachers to develop good relations with their pupils:

1. See pupils as people and not as so many statistics. A child's interest in school is conditioned by the personal attention and consideration the teacher gives him.
2. Use a "judicious supply of developmental rope." This requires the ability to gauge subject matter to the pupils' power to cope with it.
3. Face-saving for the pupil is a necessity, not a luxury. Problems should be handled on a personal basis, rather than exposing the children to public ridicule and scorn.
4. Recognize that "hidden feelings are often dynamite" on both the part of the teachers and the pupils.
5. See that there is classroom time for learning what is important—that which has personal meaning for pupils.
6. Consider parents as partners in education, not as potential enemies.

—From the September *The Education Digest*.

I Sat Where They Sat

By W. G. MONTGOMERY

THOSE who read this will recognize, I think, the words I have used for the title, and where they came from. When the Jews were in exile, Ezekiel said, "I sat where they sat." It was the great leader's way of saying that he was one of them; that he was neither above them nor below them, but shared their common lot and suffered with them though he was their leader.

I have often thought on these words, and I believe this is one of the greatest statements ever made by a great leader expressing his relationship to his people, "I sat where they sat." I also believe there is no better attitude the leader of today can take toward his group, or a teacher toward his class than this one taken by Ezekiel toward his exiled people in Babylon.

With, Not For

Any teacher who is human, sympathetic and understanding, and who thinks with his class instead of for it, in short, who sits where they sit, will succeed, be appreciated and liked by any class anywhere.

In fact, I wonder if knowing how to meet a class is not just as necessary to successful teaching as knowing how to teach it. Pleasing attitudes probably do as much to make a teacher as any other one thing, and a lack of them will probably destroy the interest of a class as quickly as any other one thing.

I am sure that a class can be built or broken down largely because of the right or wrong attitudes a teacher takes toward it. I have known some earnest and well qualified teachers who believed they had failed and wanted to quit when the only thing wrong with them was the manner in which they would meet their class.

I have known other teachers, too, not nearly so well qualified, who draw students like a magnet picking up bits of steel; and we sometimes think of them as natural born teachers. But they were not born teachers any more than you and me. It is granted of course that some do have more natural ability for some type of work than do others, and the teacher is no exception to this general rule.

The thing, however, that makes these teachers succeed, regardless of their natural appetudes, is that they have learned the secret of meeting people and making friends; their success is based largely upon the attitudes they take in working with the class. They have learned to sit where their students sit, and to be a learner along with the class, and not a know-it-all who sits above the class.

Talking Down

I recall just now a teacher who began a few years ago with a large class of older men; and being himself somewhat scholarly, he had the habit of talking down to them. He did not sit where they sat, though some of them were just as capable as the teacher. Today he has no class. They began dropping out one by one until only one was left and the class abandoned. Since then no one has been able to get those men back in Sunday school. I made a special trip and talked to some of these men, but they showed no interest in starting again. I think they are out for good.

It is true, I think, that "talking down" to others may become a "natural" to the scholar or specialist who has studied far beyond the

group he is leading, of which fault, he is usually unconscious. But such an attitude is fatal and often destructive of what good he might do by getting down to the level of those he would lead, and living where they live.

Nor do I mean to say that the teacher should be in the same mental class with those he teaches. He should know far more than they, else he could not teach them much. While the good teacher will be much better informed than those he teaches, he will keep his scholarship in the background and make no pretension of his superior knowledge.

Felt Important

It all comes down, I believe, to a matter of attitudes. Probably the attitudes most of us take toward people and things are quite unnoticed by ourselves. Others may see things in us that we are quite unaware of, attitudes we would be ashamed of, if we only knew we were showing them.

For example, I knew a teacher of fine character and highly competent who left the impression on everyone he met that he felt important. I knew he did not feel that way about himself at all. It was his attitude, his pose, his voice

and approach that caused many to dislike him, all of which was unknown to himself. Since any teacher can be so easily misunderstood, I believe any of us will do well now and then to take ourselves apart and find out what it is that causes others to like us or dislike us, and try as best we can to cultivate those attitudes and disposition that will draw others to us instead of driving them from us.

The leader who "appears" to be following his group is the one who is really leading; and the teacher who leaves the impression that the class is doing practically all the work, and that he himself is not important, is the one they will never grow tired of or let go.

Without Being Known

A great teacher once said that he would like to reform the whole world if he could do so without his presence being known. On the other hand, any teacher or leader is on the way out when it is discovered that he is trying to tie his name to what he is doing, or to get glory for himself.

Others may confer these honors upon him, and probably will in due time if he remain modest and unassuming in what he does. But if

he never gets credit here for his sacrificial services, what difference does it make? We believe there is a Big Bookkeeper in the sky who will keep account of all that, and in due time, he will get back all and more than he gives here of himself to others.

For one to feel that he is bigger than the position he is called on to fill is fatal. And yet it is so easy for any of us to imagine that our position in life is not equal to our ability. It is natural for us to feel that we should have a bigger class, or run a larger store, or hold a higher office.

How much better it is for the teacher to feel that his class, however small or obscure, or seemingly unimportant, will call for the best he has and even more than he can give. Fact is, there is no such thing as a small Sunday school class. One class of five pupils may do more for the world in the years to come than will some other class of a much larger number. Bigness is quality, not quantity. And the great teacher is not necessarily the one whose name is known far and wide, but the one like Ezekiel, who sits where his pupils sit. It is the teacher who lives with them, and loves them, and leads them by going along with them.

A Merry Heart

By MABEL-RUTH JACKSON

National Kindergarten Association

"MOMMY! Mommy!"

Mrs. Chauncey, trying to lift the vacuum cleaner out of the crowded kitchen closet, paid no attention.

"Mommy!" the voice came again, and something in the tone, gentle though it was, seemed to command her attention, halting all sense of hurry. She stopped and turned to look down at the little pleading face.

"What do you want, Craig?"

"Please, Mommy, smile at me."

Look That Way, Too

Her four-year-old's words came to her with a little shock, and her mind visualized a mirror reflecting a set, unsmiling, busy-Saturday-morning face. It must have looked rather grim to her small sensitive son. No wonder he wanted a change. He had felt shut away from her. He did not understand that his mother, in what seemed to her to be too short a time, was concentrating on getting all the necessary week-end tasks done. There were sweeping and dusting to do, a cake to be baked, dishes to be washed, beds to

be made, and myriads of small things awaiting her attention. What did he know of this?

She sat down and lifted Craig to her lap, giving him a tender kiss and a warm, loving smile.

"I always love you, darling," she said, "even if I'm not smiling."

"But I want you to *look* that way, too," he insisted.

Well, she thought, why not? He means, really, that he wants happiness, and since he is so young and small, he must gain some of it, at least, through us grownups. What a little thing he asked for, and yet how far-reaching it is in its influence!

She smiled down at the curly head against her breast. "Look," she said, "look at that yellow flower peeking through the window. Do you think it's wondering what's going on in here?"

"Wond'r'in' what's going on," Craig echoed with a peal of childish laughter.

Suddenly, as she laughed with him, she felt worries and tension slip from her. The tasks before her lost their heavy significance

and urgency. She would do them, of course, but what about doing them with joy? Joy should be a part of childhood and would be naturally if it were allowed to be. But the spontaneity would be crushed if the home atmosphere became solemn and unsmiling.

Love and Joy

Here she was, wanting the best in life for her boy, wanting him to grow up into a well-adjusted, contented being, and yet she was not doing her part to bring this about. It had not occurred to her how much her unsmiling, harried face might depress the child. From now on, she was going to try never to be too busy nor too engrossed to remember how vital is the joy of living.

The Bible, she recollected, speaks often of joy—love and joy.

Strange how the human race too often has overlooked this. Even the phrase in our Declaration of Independence, "pursuit of happiness," she considered, has become merely that—a phrase. Our Founding Fathers must have recognized the importance of happiness when they included it. Happiness must be pursued, and captured. It must be held. Children having memories of lightheartedness at home in their growing-up years have an invaluable possession. She must be on guard, she realized, to fight discouragement and irritation, taking time off frequently—if only a minute or two—to find a laugh or a smile. What was that quotation from Shakespeare that she had had to memorize in high school? Oh, yes:

"A merry heart goes all the day,
Your sad tires in a mile-a."

The earth is the Lord's and the fullness thereof. There is only one absolute owner: God. Our farms and factories, our time and income (ten-tenths, not just one) are his. We are trustees, stewards. God has a great purpose for this world, and we are to be workers with God toward it.

—From a tract on tithing by HARRIS FRANKLIN RALL.

Dead Ends or Gateways

By VICTOR E. BECK

WHEN the Pilgrims were about to leave Europe for the United States, Dr. Robinson, their minister, gave them these prophetic words of parting: "God has yet more truth and light to break forth out of His holy Word." In that oft-repeated statement he expressed an abiding truth, a truth that today needs to be applied especially to the lessons we should learn in human behavior. For these are the lessons which we seem to be slowest to learn.

Our great Teacher is the Lord Jesus Christ, and the pupils are we—all of us—who have had and who have the privilege of sitting at His feet. From that perfect Teacher we are to learn life lessons, remembering that there are things for us to learn always.

That person is certainly to be pitied who at any stage in his life thinks that he is done with learning. One of the great choral directors of our country, who for years has conducted seminars for choir directors, uses the figure of the full or the empty pail. He says that if his pupils come to him with

a full pail, that is, thinking that they know it all, there is nothing that he can do for them. On the other hand, if the pail is empty, that is, if they are receptive to what he has to offer, then he can perhaps help to fill it.

John Wesley, when he was past eighty, said: "I am still learning." It is a fact in life that cannot be escaped that "He who ceases to learn ceases to know." Knowledge cannot become static. He who has arrived at such a state is to be pitied, for it means that he has closed the door of his mind.

We simply cannot rest on past or present knowledge. Here is the tragedy of many graduations. They become dead-ends instead of gateways. In the place of leading to a continued sharpening of the tools of the mind they become occasions for intellectual pause and idleness, and thereby the mental faculties go to seed. We simply dare never be through with the process of learning.

Here is also the reason why many who have never had the opportunity of much formal school-

ing often excel in the university of life. They have formed personal, self-directed habits of study, and therefore they continue throughout all of their lives. They have learned the secret of the admonition, "Learn as if you were to live forever." Do we not as Christians believe that this is true? This lesson becomes most valid when we have learned the second part, "Live as if you were to die tomorrow." Should not this statement also be accepted as a sobering truth?

At this time I wish to point to three avenues in which this truth about continued learning is inescapable: the mind, the heart, and the hand. For your learning must include all of you—one's entire personality—which includes these three functions.

I.

We live in a universe with growing interest. New discoveries, new inventions, and new ideas are continually being proclaimed. In such a universe we dare not be intellectually lazy. We ought to be driven by unrelenting curiosity to know as much as possible about the world in which we live.

This truth holds for all the spheres in which knowledge is

attainable; but I am thinking now of the greatest of all knowledge, the spiritual, the truths that have to do with our immortal soul and salvation.

We must, therefore, be eager to learn as much as possible of the Bible. I know that much has been said in these latter years against memorizing. Therefore it is often difficult for many to understand the value of memorizing. But without adequate knowledge of the Bible, even to the memorizing of many and long portions, we are without a good foundation for our spiritual life. In some ways it can be said that we have about as much knowledge as we carry with us.

The question is, therefore, pertinent, How much do you know of the Word of God? How much could you do from memory, if you became dependent upon it, to help some dying person to learn to know the way of salvation? A little reflection will make it apparent how important knowledge is. We also have the example of Jesus. He knew the Scriptures. "It is written," "It is written," was the weapon that He used against the tempter. We also note that He had an immediate, known-

from-memory knowledge of what was written. He knew the Scriptures, and He knew how to use them. But how can we use them, if we do not know them? Unless we are willing to study the Bible, unless we are willing to attend Bible study hours, and unless we are willing to take advantage of every opportunity to learn more, how shall we know?

II.

But knowledge of the head is not enough; there must also be the knowledge of the heart. We must learn to have a sense of compassion. We all need to "Go and learn what this means, 'I desire mercy.'" We must be moved with feeling for our fellow men. We must have true fellowship in the world's woe.

Here again we observe the beautiful example of Jesus. When He saw the multitudes, He was moved with compassion for them, a compassion so inclusive that in His great heart there was room for every one in any kind of need.

What this world needs is a deeper sense of brotherhood. We all need to be touched with a sense of the world's sorrow and suffering, not only our own, but

everybody's. Our hearts need to be stirred with the knowledge that there are millions of people in the world who have never known what it is to have one really satisfying meal in their life, but continue hungry from the cradle to the grave. It is something that we dare not forget as we sit at our tables laden with food, and often eat more than is good for us.

We need to learn to see compassionately the ignorance, the squalor, the filth and the suffering of millions of people in the world, as we live in circumstances where we enjoy all the best things our knowledge and skill have produced. The sad fact is that most of us do not have that compassion. We shut our eyes and ears to the pleas that otherwise would reach our hearts. We try to forget and live in affected ignorance and complacency instead of having true feeling for our fellow men. And so the world continues a sorry mess! Even if it must be the hard way—the way of blood and hate—we seem so slow in learning compassion. Yet learn it we must, if we are not all to perish together. We learn this lesson when we are willing to follow Jesus all the way.

III.

But we dare not stop here. We must be concerned with learning in yet another sphere. For not only must our head and our heart be instructed in God's will. There must also be learning for the hand. We look once again at the ministry of Jesus. He did not only say that He was sorry for people. He did something about it. No one can ever come to Him for help, and really go away unhelpt. For the sinner He has the word of forgiveness and restitution; for the discouraged, a word of cheer; for the sick, the hand of healing. No one was beyond His reach. No journey was too wearisome, or day too long, for Him.

Furthermore He says about those whom He could call "blessed," "For I was hungry, and you gave me food, I was thirsty, and you gave me drink . . . as you did it to one of the least of these my brethren, you did it to me."

There must be a trinity of learning which includes head, heart and hand. For the mind without the heart issues in cold intellectualism. There are people who most glibly can recite Scripture and creed, but whose hearts

are cold and lifeless. And there are yet things for them to learn!

Furthermore, the heart without the head becomes sentimentalism. Here is a danger of much that passes for true religion in our own day. It becomes a gushy emotionalism. Emotionalism without the stabilizing effect of knowledge will eventually dry up. There are yet things to learn here also!

Both the head and the heart must be united with the hand for action. For there can be both knowledge and emotion without the proper action. There was, for instance, the lady about whom it is said that she was so stirred by the sermon that when the offering plate came around she dropped two big tears into it. We have more of that than we would like to think. Here also there are things yet to learn!

Knowledge and feeling must find an avenue of expression in action. After Jesus had taught and inspired His disciples, He sent them forth. They were to go and tell what they had seen and heard; they were to do mighty deeds in His name. And they did!

It is what we must do. The good news of the Gospel is to be

taught, and taught as a Gospel that brings new life to mind, body and soul.

There are yet things to learn in our private life, our community life, as well as on the national and international scene. We must learn the lessons of relationship. What is going to become of this world? It lies within the power of the Word of God, and the Church that has that Word, to do something about it. Shall we, the people of the Christian Church, learn to study and think about it? Shall we make ourselves really informed? This must be the first step in any solution.

Shall we have feeling for the woe of the world? Shall we be willing to lend a hand? Shall we follow the example of Jesus? He knew; had a heart; put heart and head and hands into action, even

though it sent Him to the cross.

It requires alert minds, compassionate hearts, and willing hands to be a Christian teacher. There must be a clear understanding of the truth that the Christian life, instead of being a protection against the dangers of this life, may rather throw us into those very dangers. For we are followers of One for whom life had a cross, and who prepares His real followers to expect hardships. We do not have protection *from* the world, but protection *in* the world.

When we are willing to go on learning and teaching, the Christian truths, willing also to practice them, whatever the price, then we are doing in our little corner that which, if it were practiced universally, would make for a better world!

EMPTINESS

The ones who seek their happiness
By buying cars and clothes and rings
Don't seem to know that empty lives
Are just as empty filled with things.

—Cheerful Cherub.

"There But for the Grace of God Go I!"

By HENRIETTE LUND

Consultant, Division of Welfare
National Lutheran Council

Church school teachers will be particularly sensitive to this article. Editor

"IT COULDN'T happen to us!" We try to say the words securely when misfortune comes to neighbor or acquaintance. It did happen to my family. A young member of the family, just after college graduation and marriage, was stricken with poliomyelitis. One day she was radiating with vitality—she had given active service to Lutheran Resettlement Service—and the next she had to face inability to walk for the rest of life.

Rehabilitated

Fortunately this young patient is a well-adjusted personality and is surrounded by family and friends who look not upon her disability but her ability. And so, after a year and a half in a rehabilitation hospital, she leads a useful, rich life, as nearly normal as her handicap permits.

But not all handicapped persons are as favored. Many do not have the facilities for physical restoration to the utmost of their capaci-

ties; some do not even know about the possibilities. Many do not envision the importance of emotions and spirit in mastering disability. Often families despair or crumble under in the long and slow process of bringing the patient back into functional living; then there are the outsiders (meaning us!), whose attitude is often a negative one of pity and helplessness.

New Hope

Just as there is a new day dawning for many aging people which helps them to live creatively and satisfyingly, so there has come a new hope for better life for many adults and children who cannot walk or who cannot talk or who suffer from other defects or chronic illnesses. There is a new concept of service which strengthens them as individuals and helps them to help themselves. Whether they can surmount their handicaps and regain self-confidence and skill is dependent not only on their own

recuperative powers of body and mind and soul—all of which are equally important, by the way—but also on our acceptance of them at their inherent value.

If so much is dependent on us, it is high time that we take stock of what we know about the subject. We should make a diligent effort to clarify our thinking on questions concerning the great army of handicapped persons to overcome physical and mental impairment. It is significant that we do this, for our Church has taught us to believe in the dignity and sanctity and worth of every human being. We have shown our concern for human need in other areas, such as in service to troubled families, dependent children or older people. The field of conserving the potentialities of the injured and ill and deformed is as yet almost untouched.

The Facts

What is to be done? Perhaps a first step is to look earnestly at the facts, in terms of the extent of the problems, and then at the tremendous services that are being developed in this day.

The numbers of handicapped persons are staggering. Twenty-eight million people are physically

disabled in our country because of wars, injury, disease or congenital defects. Each year 250,000 new people are added to the group. The polio epidemics alone which have swept the country have taken a tragic toll; of children with cerebral palsy there are about 200,000; and of children with malformed bodies 750,000, some 200,000 children have epilepsy, some 500,000 have or have had rheumatic fever, 1,000,000 have defective hearing and 4,000,000 have visual defects. It is estimated that one and a half million persons could be rehabilitated each year if proper service were available for them!

The Services

Of prime importance among existing services is the Children's Bureau of the Federal Security Agency which administers grants to states for crippled children's projects in cerebral palsy, rheumatic fever, epilepsy, hearing rehabilitation, and so forth. The federal-state program of vocational rehabilitation has helped hundreds of thousands toward realization of their capacities and economic security. Community rehabilitation centers which treat and retain many persons who were

considered incapable of restoration and including also education of parents of handicapped children; are increasingly developed by the voluntary agencies. Curative and sheltered workshops—a program in which Lutheran Welfare is directly interested—offer another haven of reconstructive work. The military hospitals especially have given almost miraculous service in salvaging broken lives.

Therapy and Counsel

The Veterans Hospital in Minneapolis, for instance, is one of a number of similar hospitals which are a fine example of medical rehabilitation for the physically disabled and the mentally ill. There were 110 World War I veterans in this hospital who had been flat on their backs for ten to twenty years. Through modern surgical skill, physical, corrective, occupational and manual arts therapy and counselling, over a period of eight months, 25 patients were discharged and are working at full employment; the majority are back home on part-time employment; only 10 out of the whole group remained in the hospital!

The work of the Sister Kenny Institute in Minneapolis, too, is familiar to most of us. What is not

so generally known is that after-care in rehabilitation therapy on the part of societies for the crippled played an important part in the recovery of many patients.

The President's Committee on Employment of the Physically Handicapped has just issued a useful bulletin on rehabilitation material (No. 146), "Employing the Physically Handicapped," available in libraries—which indicates the encouraging expansion of resources.

Mind Over Matter

There is a growing awareness of the need in this great field of human service which reaches deep into the Church. A heartening story appeared in the *Saturday Evening Post* (Nov. 15, 1952) about the struggles of a blind Lutheran pastor and his wife to be accepted by a congregation, and the glorious victory of the parishioners in looking beyond his sightlessness to intrinsic values. Interestingly enough, there are at least five blind pastors in the service of the Lutheran Church in this country.

It may be that we have barely begun to understand the miraculous power of mind over matter. I caught a glimpse of the possibilities recently when the board mem-

ber of a Lutheran institution spoke of the glorious return of her husband back into useful living. He became paralyzed a few years after their marriage and for twenty years was bedridden, unable to move or speak. As a means of communication (because he had the use of one finger only), he operated a system of alphabetical blocks on a shelf over his bed, pushing letters into place to spell out words.

With What Was Left

Adequate financial means in the family assured good medical treatment, but in her unshakable faith and determination, the wife began to explore avenues of rehabilitation. She volunteered her services to welfare agencies and searched continuously for ways of helping her husband "to carry on with what was left," to quote the words of Dr. Howard Rusk, (who has given spectacular leadership in rehabilitating people). An electric typewriter was secured, and for the first time in twenty years the husband could communicate freely with his family and write long letters to his son in college, whom he had never before been able to contact.

As part of a far-reaching plan, a speech therapist is teaching him to speak, while an instructor in creative writing is guiding his writings, which have deep spiritual value and are finding their way into publication. Slowly, painstakingly, this therapy is leading to other steps so that the patient is gradually regaining new strengths. The happiest day in her life, says the wife, came when her husband surprised her by sitting up and singing, "Happy birthday to you!"

What happened to this man has been achieved for thousands of others in other ways, because there are people who care and who strive to fathom human needs and capabilities—and who understand that the basic way to help anyone is to help them to help themselves.

Help or Hindrance

The attitude of all of us, it must be repeated, is a valuable vehicle or a damaging weapon—which ever we choose to make it. Do we see only the disability and limitations or do we look at the whole person, physically, mentally, socially and emotionally? Do we think of the handicapped as a segregated group who are "the blind" or "the deaf" or "the crippled" or are they part of us in church, in-

dustury, school and community?

Do we look intelligently and sympathetically, not sentimentally or disinterestedly, at the handicapped person within our own range of acquaintanceship? We can start by reaching out to him right now with deep concern. Sightless, paralytic, epileptic, cardiac, mentally ill, orthopedically crippled, tuberculosis, club-feet, alcoholic, amputee, a person with hearing or speech disorders or facial deformity—whatever the impairment, this makes no difference in our thinking. What does matter is that we assist him as an indi-

vidual who has spiritual resources that will enable him to live usefully and happily in the sight of man and God.

Faith and good works open new frontiers of usefulness. Wise planning on the part of Lutheran welfare workers is needed in this whole field. Pastor, doctor, teacher, social worker, therapist, vocational counsellor, volunteer and professional worker and good neighbor have a contribution to make together in the purposeful restoration of handicapped people.

"There but for the Grace of God go I."

Life is a place of service, and in that service one has to suffer a great deal that is hard, but more often to experience a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.—TOLSTOY.